

THE
Hatefull Hypo-
crisie, and rebel-
lion of the Romishe
prelacie.

By Lewys Eward

John Brand 1797

Hieron.

Throughe the
vnkilfullnesse therfore of
teachers, in the darkenesse
of ignorance through blinde-
nesse, euo a troupe of people ha-
ue erred in the streates. for,
Whyle they giue the selves vnto
the snares of plesures they ha-
ue not kept the righte pathe
of the diuine preceptes.

Anno. M. D. LXX.

D. Boners woordes.

In pref.

¶ If thou at anye tyme heretofore haue doubted, of the B. of Romes false pretended supremacie, as if thou haddest a good smelling nose, and a sounde iudgement, I thinke thou dydest not: yet hauinge reade ouer this, which (if thou fauour the truethe, and hate the tyrannie of the Bussshop of Rome and his Deuelishe fraudulent falshod,) shall doubtles wonderfullye content the, throwe downe thine error, & acknowledge the truethe, now frelye offered the at length: consideringe with thy selfe, that it is better late to do so, then neuer to repent.

D. Gardiners woordes.

*In orat.
De obe.*

¶ All sortes of People are agreed vppon thys pointe, with moste stedfast consent, learned & vnlearned, bothe menne and women, that no manner persone borne, and brought vp in England, hath ought to do with Rome. All maner of People receainge and embracinge the truethe, do with one whole consent, acknowledge, honour and reuerence the Kinge, for the supreme heade of the Church vppon earthe,

To the Reader.

WHAT KIN-
de of Phisician
is he (gentle Rea-
der) that in ty-
me of a dangerouse sickenes,
will then ceasse to Minister
hys remedies, & Phisicke?
what capitayn is he, that whē
his enemies do muster, wil thē
either stand all amazed, or els
through cowardlyefear, will
giue ouer the field? what good
Christian is he, that whē Anti-
christ by rage wold raigne, will
then either openlye renounce

A.ij.

Chri-

To the Reader.

Christianitie, or els in anye
wise ceasse from the constante
acknowlainginge of the same? if
lewde lighte headdes shall re-
bell agaynst their soueraigne
lady, who (o Lorde) can but
deteste them? who can but ab-
horre them? yea, if they rebell
against god, & autoritie, who
(trowe ye) can holde his pea-
ce? where shall I beginne? of
what shall I fyrst speke? is not
their intente more then hay-
nouse, is it not moste hatefull,
who to the intente they might
bring to passe theyr trayterous
pur-

To the Reader.

purpoffes, will not sticke to
paynte their baner with Ydo-
latry, to trouble the comō pea-
ce of this Realme, to annoye
(as muche as in them lyethe)
all good, louinge, and faythe-
full subiectes? o the ende of ne-
cessite! o the fruite of hatefull
Ydolatrie? we maye nowe well
saye, as the Doctour & fryar
Vincentius once sayde. Dant ^{sermo: de}
vnā medicinā cuilibet mor- ^{Trix.}
bo, scz missas. &c. They
gyue one Medycine vnto
euerye sickenesse, that is
masses. &c. And whye? be-
A. iij. cause

To the Reader.

cause bankrouteship must ha-
ue a couer, riotousnesse muste
haue somme defence, treason
must haue a cloake, traytours
will euer haue somme collour.
But God that seeth the in-
warde partes, and meanin-
ges of men, will detecte theyr
Hypocrysye, hee wyll putte
into the hartes of Good
people, to defende the ancyn-
ted, hee will endue his chosen,
with the knowlaig of his wor-
de, he will suppressse all tumul-
tes, he will worke (accordinge
vnto his secreete & good will)

all

To the Reader.

all for the best. well to speke no
more of such, it is so (Christiā
reader) that beinge of late in
the vniuersite of Oxforde, I
herd ther, not by any mean mā
but by the learneſt, how myne
aduerſaries, na, how the true-
thes aduerſaries had bruited,
that I had reuolted from, the
Goſpell, & that I was agay-
ne gonne beyonde the ſeas,
I hearde alſo howe at my co-
minge to the Citie of Lon-
den, howe yt was in the
mouthes of manye, that I
was deade. two tales, & yet

A.iiij. neuer

To the Reader.

Beda.

neuer a one true. alas, beyond
the seas, what to doe? Stultus
populus quærit Romam: Fo-
lis he folkes flye to Rome. &
thinke it not wisdom, in the-
se dayes to flee from Eglande
to a forraine realme, & thinke
it no godlinesse to leaue God,
& to leane to Antichrist. shall
we flee from light to darkenes-
se, from the Gospell to vayne
gloses, frō trueth to falshoode,
from faithe to infidelitie, from
religion to superstition? God
forbidde. For mine own part,
& se euery day more, & more,
the

To the Reader.

the filthie fruites of the Ro-
mishe sinagogue, and therefore
in despight of satan, saye mine
enemies what they will, thin-
ke men as they list, it is the
law of God that I professe, &
it is traiterouse Papacie that
I detest. & this is it which mo-
ued me at this time (Gentle
reader) to set furthe these few
leaves, wherein we maye se, the
hipocrisie, from time to time, of
the romayn prelacie, & wher
by we may learne to be wise, to
knowe oure selves, to see theyr
doynge, & to defie them. but

A.v.

as

To the Reader.

as for late time, euon at the
dissolucion of Abbeyes, if thou
wilt knowe what was the ly-
ues of the irreligieuse roagues
if thou wilt vewe, what ho-
lynes they were then of, let
vs consider certen of the mo-
nasteries put down, let vs wey-
ghe the honestie of somme, for,
of all, it were to muche, At
Windefore kepte not eyght
of the Priestes, twentie and
niene barlates? A Hollye
whoredome. At the Mo-
nasterie of Battell, were not
xv found to be sodomits? as for
suche

ix bren:
cōp.

To the Reader.

suche as kepte there harlattes
theyr names be set furthe, &
therefore I will omit them.

What were the Diuines at
Canturburie? what? eighte of

them were sodomites, & to let

Catur-
burie.

passem any thirtene kept four-
tene harlates. At Bathe twoe

Priestes kepte eyghtene har-
lates, besydes that they were

proued to be sodomits. come we
to mookenfarleghe, & we shal

find that the Prior kept niene
harlats, the prior of Maydē-

bradley had fyue, the Abbate
of Bristow hadde foure, the

Ab-

To the Reader.

Shul-
bred.

Bermou-
desey.

Ciche-
ster.

Abbate of Abindon had thre,
besydes that he had twoe Chil-
dren by his owne naturall sy-
ster. At Shulbred foure moon-
kes kepte twentie one harlat-
tes. as for the Prior of Ber-
moundesey, he kept no lesse by
recorde then twentie. It
is tediousse to write of all, yet
it is proffitable to speake of
these, that euon Children,
maye see the iniquitie of the
Romishe Ydolatrie. and ther-
fore to make an ende, take
a view of the Cathedrall chur-
che of Cichester, whereof Syr
Ihon

To the Reader.

Ihon Champion hadde twoe
Harlattes, sir William Cro-
sse one, Syr Thomas Par-
ker twoe, sir Richarde bus-
fielde one, Syr Bartholome-
we Cokisleye one, Syr Ro-
berte Hunte manye, Syr
Thomas Coffe twoe, Syr Ihon
Hill thirtene, Syr Roberte
Moore manye, as for Syr
George Barrham, & sir Ihon
Chāpiō, besyds that they were
proued adulterers, they were
also found to be sodomites. see,
Christian Reader, by a fewe,
vnder the profession of all, be-
bolde

To the Reader.

holde what is the fruite of a
beathenishe ydolatrie. thus
they lyued in King Henri the
eyghte his tyme, at what tyme
(not without iuste cause thou
seest) he ouerthrew theyr bro-
thell houses, theyr uncleane de-
nes, & their filthie caues. but
that thou mayst further mark
their hipocrisie, read ouer this
litle booke, dedicated not vnto
anye onne singuler, to aduoyde
the note of vayn glorie, but vn-
to thee, for thy proffite, & vti-
litie. And if thou wilt proffite,
and doe good vnto thine owne
soule,

To the Reader.

Soule, yea, if thou wilt prosper
in this worlde feare God, em-
brace the Gospell, obeye the
Quenes Maiestie, & be not a
foe, but (as thou art most boū-
den) a frende vnto this Real-
me, not forgettinge, that mau-
gre all the malice of rebelles,
not onelye, the trueth is greate,
and preuayle, but also as God
bath donne, so will he euer de-
fende thy soueraigne, his an-
noynted. And that he so do, as
I with an vnfayned hart, so
you with all fayithefull-
nes, saye Amen.

For as much as it is the duty of every
in this world to love God, and
brave the Gospel, especially
Queen Elizabeth, & her
for, that at this time
then) I friends unto this
me, not forgetting, that
give all the matter of
not only, the truth
and marriage, but also
back down, for will be
found the fountain
reported. And that
I wish as much
you with all
in a few

OF HIPOCRITES, and the Hypocrisie of the Romaine Prelacie . C A P . I .



WEyghing with in-
differencie the whole estate
of this oure time, and con-
sideringe without partialli-
tie the disposition of such as
nowe do lyue: we shall fin-
de (a thinge to be lamented) the verye face
of Chzistendome to bee spreaddde ouer wyth
stryfe, the Gospell of oure Sauour Chziste
to be in contempt, and hatred, and the pro-
fessours of the same almoste euerie where to
bee persecuted, and that, with intollerable
sclaunders, with extream disoayne, & with
passinge tyrannye. the cause whereof is the
blynde supersticion of certen, whereof so-
me are Hypocrites, and some are bewit-
ched, trees they are not only vnproffitable,
but also most hurtfull: whose roote is cruel-
tye, but cloathed ouer with a couuterfaicte
face of charitie: whose bzaunches are infide-
litie, heathines, ydolatrie, though couered
with the name of Faythe, religiō and pietie:
whose fruite is fornication, yet fenced with
the tytle of Chastitie: & whose end, withoute

The hatefull Hipocrisie

repentance, is dānaciō, onely outwardly decked wth a dissembled hewe of saluaciō. what shall we then say? to omitte all circūstances: let vs wish that S. Paule were now lyuing: or elles, that hys wordes wolde pearce into the hartes of suche as bee thus hardened. what? and wrote hee onelye vnto the Galathians? or wrote hee not by theyr names vnto vs all that are Christians: and what saythe hee? O ye senseles Galathians (sayth hee) Who hathe so bewitched you, that you will not obey the truethe? Lo, his zeale, and beholde the blindnes that they were in. but howe shall wee knowe that these who nowe lyue are bewitched? *Cum non uideant ea quæ sunt: & uidere se arbitrantur ea quæ non sunt:* VWhen they can not se the thinges that in dede are: and when they seme to se the thinges which are not. when they can not se, that the scriptures, being the word of God, ought to be had, reade, & embraced, and when it semethe vnto them, that follishe legendes, that faigned miracles, and that passinge fond opinions ought rather to be regarded, professed, & beleued. ah las (for of such I speake) what is papacie? a meere lumpe of pryde, a denne of hipocrisie, a caue of vncleanesse, & a very fence for fornicatiō. for exāple: behold out of theyr boke y^e lorbe

Gal. 3.

Lactā.

lib. 2. de
orig. err.

some

of the Romishe Prelatie.

comenesse of theyr lawe, & the lawlesse per-
uerse demeanour of their priestes. *Qui inue-*
nerit clericū cū uxore, matre, sorore, vel filia tur-
piter agentē, vel parantē se ad opus carnale, in loco
prinato, & suspecto per oscula, & amplexus, vel si
per alia signa aperta opus turpitudinis constat esse
expletū: Dicit quod non licet talem percutere. In
english it is thus: He that findeth a Prieste
with his wife, mother, syfter, or doughter,
behaūg him self vn honestli, or preparing,
him self vnto carnall worke, in a place pri-
uate, & suspected, by kyssing, & embracing
or els, if it shall appeare by manifest signes,
that the filthie acte hath ben cōmitted: yet
he faith, that it is not lawfull to stryke such
a one. And further. *Si ipsa percutiat eum, in-*
cidit in Canonē. That is: Yf the womā shold
strike him, she is to be punished by the Ca-
non law. who now, except he be more then
betwitched, can excuse these men? who maye
cōmende theyr lawes? who can like theyr li-
ues? what shall we say of Laurentius Valla,
a Canō not long ago of Rome? writeth he
not in this wise? *Omnino nihil interest, utrum*
eum marito coeat mulier, an cum amato-
re. There is no matter at all (saythe hee.
Whether a wooman keepe companye
with her husband or whith her louer. He-
re we haue to consider, that if he wrote this

pupilla de
culi quia
ut. par.
cap. 18.

Wil. su p
Ray. hos

ibidem
secundū
Wil.

De vici
lup. lib. 1.

The hatefull Hipocrisie

Mat: 7.

in test, yet it became not a Canon to be
suche iesting, to write it, and to putte yt
furthe to printing: but if he wrote it in er-
nest, then it was to ykesome, it was un-
godlye, it was noysome. these, these certen-
lye are they, of whom Christe longe sythen-
ce hath sayde: Beware ye of false Prophe-
tes, whiche come vnto you in shiepes cloa-
thinge, but inwardelye they be raueninge
wolfes. That they came in shiepes cloathing
howe may it appeare? how? by their sun-
drye false, and faygned professions, by their
inwarde syghinge, by their vaine blessings,
by theyr childishe ceremonies, by their drea-
minge desceaptefull miracles, by their hewe
of hollinesse, and to be bryefe, by the beguy-
linge, and seducinge of so manye, and of so
longe a time. But that they bee inwardelye
raueninge wolfes it is euidente, by their
curssinge, by theyr hate, by their fagottes,
by their fyre, by theyr tormentinge of true
Christians, and by their tyrannie: it is eu-
dente by theyr false teachinge, by theyr er-
rours, & by theyr heresye: it is euidente by
their fornicatiō: it is euident by their Sodo-
miticall life, & adulterie: it is euident by their
fruites, by theyr factes. by their Hypocrisie,
and superstition: and this shall be nowe eu-
dente by aunciente Autoys, by theyr owne

wis

of the Romishe preface.

bookes, by holpe Scriptures, and by reason. wherefore I craue, or rather the trouth it selfe craueth at thy handes (gentle reader) thre things: Firste, that to further thyne owne euerlastinge ioye, thou wilt in readinge laye a syde all partiallitie: Secondly, that thou wilt then iudge, and that withe indifferencie: Thirde, that in the ende, settinge apart worldye frendeshipe, and all vayne respectes, thou wilt be an earnest defendour of Christe his saythe, and that thou wilt embrace his Gospell with constanncie. Knowing that vnto all such as beleue, it is the power of God vnto saluaciō. For thus doynge: His faithfullnes & trueth shall bee thy shelde, & buckler, neyther shall anye yuell happen vnto thee. But if God offer thee knoweledge, if he proffer thee syghte, by what meanes soeuer, and thou refuse it, beware then, lest thou be in the number of those, of whome Sainte Paule thus saythe: They are withoute excuse, by cause that when they knowe God, they glorified him not as God, neither were they thankfull, but waxed all together vain in their owne imaginations, and their foolishhe harte was blinded. Consyderinge this then, if thou se the truth take hede, & I say agayne, take hede that thou dissemble not, take hede of hypocri-

Rom. 7.

Psal. 81.

Rom. 1.

The hatefull Hypocrisie

1. reg. 18 Iye. If God be God, folow him, but if Baal be he, go after him: And to this ende, remembre well alwayes, and carye in minde, what Iesus the sonne of Syrach doethe saye: A

Ecc. 3. harte (sayth he) That goeth two wayes, shal not prosper. Meaninge therfore to speke of Hypocrites, before we so do, let vs learne by the heathens, by naturall reason, by exāples and by holye scripture, fyrste howe to deteste Hypocrisie. And before wee begin, let vs not studie how to please the vayne, & waneringe mindes of men, we muste loke certayne, wee shute at a marke, the hyttinge whereof if we sayle, it is deathe. knowe wee not, what saincte Paule saythe? *An quero hominibus placere? si hominibus placere, seruus Christi non essem.* That is: Go I aboute to please men? if I wolde please men, I shoulde not be the seruaunt of Christe. I am playne, it is not possible, to serue two masters, and that true-lye, it is not possible to serue bothe God, and the Woꝛpe, it is not possible to obeye the Woꝛpe and thy Prince: For, what fellowship hathe Christ, with Belial? or what agremente is betwixte lyghte, and darkenes? or what parte hathe a Faythefull with an infidell? well, the Noble Romaine, Marcus Tullius Cicero (whom for learning I ca not to much comēde, noꝛ for witte ynough prayse,

of the Romishe prelacie,

prayse, neyther yet for Eloquence sufficiētly extolle) hee in his fyrste booke of dueties of an Hypocrite, sayth thus: of all iniustice, theyres is most worthe of death, who whē they deceaue most, then specialllye wold they seme to be good men. Here let vs remembre the shiepes cloathing, that is, the seming to be good, and then we shall beware the rauening wolfs, we shall espie theyr dissembling, & we shal aduoyd al their subtrill ingling. but to speke of no heathen, what hath S. Hierome of suche? euon these woordes. An Hipocrite is inwardely Nero, but outwardly he is Ca- to, hee is altogether so variable, that you might well say, how that one monster, & a newe beast is cōpacted of contrarie, & diuerse natures. S. Hierome will anone, & in playne woordes, declare, that the prelacie of Rome, y^e Monkes, Priestes, & Fryars are they. Come we to naturall reason doeth not dame nature her selfe preferre the inwarde partes, before the outwarde? is not this manifest by the fourming of mans body, where nature fyrst worketh about y^e harte, the lyuer & the lunges, before she deale with the outwarde forme, or other parts? I wil omitte to speke of trees, where nature first hath regard vnto the rootes, then after vnto the partes apparaunte, as the bodye, the bowes, the

*Offic. 1.
In exēp.
ad Rust.
monachū*

S. iij.

leaves

The hatefull Hypocrisie

leaves, and fruit: & what doth an hypocrite? what dothe a Papiste? hee against all nature, onely outwardly to seme good, sheweth all his induror, omittinge the inward partes, and neglectinge the chiefe duetie of man. *Eccl 19.* This is he, which canne behaue himself humblye, and canne dowke with his heade, & yet is hee but a deceauer within. Nowe, that we maye touche examles: an hypocrite is compared vnto a Deacocke, which hath wings, as if it were of an Angell, but the feete of a thicke, and the heade of a Serpent. & euen so it is of a Papiste: his wordes be pleasaunt, his workes are detestable and his heade is full of poyson, and sutteltie. to lette passe that hee is compared vnto an Ostriche, vnto an ape, and suche lyke: let vs heare what Sainte Bernarde sayth of them Hypocrites (saith hee) are biters as doagges: deceaptefull as foxes: proude as Lyones: inwardely they are raueninge wolffes: howling as beares: they wil be iudges without autoritie, witnesses without sight: false accusers, & wantinge all trouth: And what gather wee of this? euon (as Hierome saythe) That they doe all thinges to be praysted of men. we gather that they be lyke vnto the elder tree, which hauinge a faire & pleasaunt flowre, yet beareth a contagious and

Bernard

*Sup. mat.
ad Euf.*

of the Romishe prela cie .

and a most noysome fruite. open your eares
therefore (o ye Hypocrites) and heare , open
your eyes (o you papistes) and se, be not you *Jerem 5.*
them, of whom it is written : Ye haue eyes *Lib. 6.*
but you se not : eares haue ye but you here *Cap. 24.*
not. It proffiteth nothing (sayth Lactānus)

To haue your conscience secrete, & hydde
within, it is opē vnto God, let no place bee
least vnto lyenge, & dissembling, for though
that with wales, things may be moued frō
mannes sighte : yet from the deitie of God
you can hide nothinge, no not with your
in traylles, but that he seeth, and knoweth
man throughely. what dothe an Hypocrite

I praye you, seeke : what dothe a Papiste
haunt for in all his doynges :

Reuerentiam Greg. iii
honoris, gloriam laudis, a melioribus metui, san-
ctus ab omnibus vocari: That is: The reuerē-
8. moral

ce of honour, the glorie of praise, to bee
feared of their betters, & to be called ho-
lie of all men. Shall I rehearse anye scrip-
ture againste an Hypocrite : or is it not y-
noughe onelye to cousyder the twentieth and
third chapiter, of the Gospell after Saincte
Matthewe ? wherein o howe ofte doth oure
sauour Christ reprehēde the hypocrites ? pro-
nūcieth he not woe there in one place, eyghte
tymes againste them ? O ye serpentes (saith
hec) Ye generation of vipers, howe will ye

mat. 23.

B. v.

escape

The hatefull Hypocrisie

Esay. 9.

*vinaldus
in ope.
regali.*

escape the dampnacion of hell? **To speake
at once of hypocrites, of papists, or of both:**
Suche as men thinke to be perfecte among
these, are but cast awayes. **Yt remayneth
therefore, that we shewe playnelye, and that
we declare brieflye who they are: and in shew-
ing this, theyr owne autoures, theyr own
freinds, and the writings of men auncient,
and learned shall describe them. to beginne,**
a Doctour of theyr own diuinite sayth thus:
Fyrste, the pastoures of the Church, the
Cardinalles, Archebushoppes, Bushoppes,
Abbates, Deanes, Archdeacons, &
suche whiche are promoted to highe dig-
nitie, they haue blacke spottes of Hypo-
crisie, as the spottes of a Lybarde. These a-
re they whiche come not lawefullye, but
by yuell meanes vnto the prelacie, they a-
re for the moste parte puffed vp wiche the
winde of the vayne prayse of men, and
therefore by theyr outwarde signes, and
dede, they seme to haue more in them,
then in dede theyr is, for aboue theyr abi-
litie, they mayntayne greate estates, and
pompeous furnitures, horses, & seruantes
in abundāce. They haue also their custrells,
or pages, decked all in silke, with crisped, or
curled heares, hauinge Eunuches faces,
agaynste the intention of the Church,
and

of the Romishe prelacie,

and contrarie vnto the manners, and examples of the Hollye Fathers, and so they spende the goodes of oure Lorde Iesus Christe (where wythe the poore sholde haue bene refreshed) vaynelye, and vnproffitablie, in vayne ornamentes, in muche superfluitie, and curiositie, but Christ his poore mēbres craued for bread, and there was none that woulde gyue it them. So well dyd Viualdus knowe them, hee was of theyr profession, of theyr counsell, of theyr Companye, hee sawe theyr workes, hee was acquaynted wythe theyr woordes, hee wrote thus of them, more then thye score yeares agonne, and yt is *Andreas de Soncino*, at that tyme a Fryare that cominended hys Booke, it was the Pope, and all hys Prelacie that accepted it, there was then none that coulde denye it. But deale wee wythe others and lett vs heare what Saincte Hierome sayth, lette vs heare howe hee reprehendeth them. VVhat proffite is it (saythe hee) to haue the waules to shyne wyth Ieweles, and Christe in the poore to starue for hungre? the things that thou possessest are not thine, but the dispensaciō thereof is cōmitted vnto thee, & further he sayth: nay, he excla-

neth: O wickednes: the whole worlde de-

cayth

ad paulū

Ad gaudium

The hatefull Hypocrisie

*Ad Ne-
potianũ.*

sayth throughe vs: but sinners decaye not
the hollie Churches sometime fell into as-
shes, and sparkles, and we giue oure whole
studie vnto Couetousnes, wee builde, as
thoughe wee shoulde lyue alwaies in this
worlde, the walles do shine with gold, the
vawltes doe glister with golde, the toppes
of the pillers are trymmed with golde, and
Christe beinge hungrye, and naked dieth
before our gates. Marke then the estate of
the Brelacie euon in Hieromes time, note
howe hee complaineth of them, and consider
howe hee rebuketh their pompe, and follye,
theyr pompe in adourninge withoute due
regarde the materiall temple: and their fol-
lie, in neglectinge, and despisinge the poore
members of Christ. Yea, and further, to ma-
ke the same most manifest, he saith: Manie
doe builde, they set vp the walles, and pil-
lers of the Church, the marble stones doe
shine, the roofes, and beames are gliste-
ringe with golde, the aulter is all garnished
with precious stones, but of the seruants
of Christe, there is no election, nor regard.
neither let anie obiecte here vnto me, the
riche temple in Iudæa, the tables, the ly-
ghtes, the Frankensence, the basens, cup-
pes and morters, and all other thinges
wrought of golde, for the Lorde did then
alowe

of the Romishe Prelatie.

alowe these, when the Priestes dyd offer sacrifice, and when the bloud of beastes was the redemptiō of synne, althoughe yet all these thinges wente before in a figure, but nowe when ourc Lorde beyng poore, dyd consecrate the pouertie of hys house: let vs thinke vpon his passion, and accompte riches to be but claye. What meruayle we that Christ called it, the wicked Mammo? why do we esteeme, or loue that, which Pieter with ioy testified that he wanted. Such was the estate of the Romayne cleargye for a thousand and two hundred yeares past, such are the wordes of Saynte Hierome, who was as it were Notarye vnto Damasus the Pope, agaynste the Prelacie. what maruayle is it therefore, if they fell afterwarde from yuell to worse? what wonder wee, if they waxed, as they dyd, moste wicked? why muse we, if they became superstitious, arrogante, ignoraunte and malicious? in what case (o Lord, these thinges considered) was the tyme of late, when, and whercin eyghtein Bishopes of Rome were coniurers, and that one immediately succeadinge the other? of whome wyrtethe not Wierus in thys wyse? For, from Syluester the seconde (saythe hee) vnto Gregorie the seuenthe that great forcerer.

*De præ.
dem, li. 4*

it is

The hatefull Hypocrisie

*Ludoui.
vinaldus*

It is written in their lyues, that they were all coniurers. VVhere wee may reade most execrable examples of the like sorte, who gaue them selues vnto the sacrifices of the Diuelles, and that in wooddes, and hilles, to the intente that they mighte allure women to loue them. And shall this be winked at? shall we thinke they dyd well? or shall wee not detest them? well lette Ludouicus Viualdus speke of them agayne, for in these wordes hee wyrtethe: Secoundelye, the clearkes priestes, and Chanons, are Hipocrites, and like vnto a Lybarde, who fayne meekenes, bountiefullnes, modestie, humilitie, and in all thinges doe counterfaicte Religiousenes: whiche care not if they maye attayne vnto a benefice, or ecclesiasticall dignitie, by crafte, by theafte, or by simonie. These coueyte not to foster vertue, but to cherishe vices, and beinge corrupted throughe arrogancie, their care is not to proffite, but to rule. VVhereof this is an euidente signe, for, beinge promoted vnto honoures, furthe withe they are lifted vpp in pryde, and swollen in loftines, they disdayne their former frendes, and those whom before they knewe, they nowe haue forgotten, they hoysse vp their neckes, they speake greate

of the Romish prelacie.

greate things, they are glorious, arrogant, and outeraageous. & howe aptelye doe the wordes of Esaye agree with the- *Esay. 56*
se: The pastours (saythe hee) were voyde of vnderstandinge, euerie one followed his owne waye, euerie one haunted after couetousnes, euon from the highest to the lowest. Nowe let vs heare Saincte Hierome agayne: *Dico quosdam scelere, periurio, falsitate, ad dignitatem nescio quam, peruenisse.* *Ad mer-*
Some I saye haue creapte into a dignitie, I knowe not what, by wickednes, periurie, and falshood. These were meanes then vsed, thys vsed they whome the worlde tooke for Bodlye, and whome the simple people esteamed for hollye. And further Saincte Hierome saythe: Some seeke not to appointe those to be ayders in the Church, whome they knowe may proffite beste, but whom they loue beste, or for whome some greate man hath intreated, yea, (and that I maye kepe secrete, thinges that are worse) or those, whiche optayned to bee made priestes throughe rewardes. Here you se when fauour toke place, when rewardes preuayled, that simonie was offered, that ecclesiasticall orders were sold, and to let passe the worse, that giftes were reckoned, that kinsfolkes *Idem.*
were

The hatefull Hipocrysie.

were preferred, and that good, and goodlye men were neglected. O, then mighte Symon magus make vp hys marchaundize, then mighte learninge lamente, then mighte truethe mourne, then myghte all godlynes bewayle, then myghte Gregorie saye, as of hys tyme hee iustlye sayde: *Sacerdotes nominamur, non sumus*. VVee are called Priestes, but wee are nonne. What then were they? *Superbia duces*. The ringe leaders of pryde. They were euon suche, as of whom God, by hys Prophete Hieremye, saythe:

Greg.
Maur.

Hier 50.

My people hath bene a loste flocke, my shepheardes haue deceaued them, and haue made them gone a straye vppon the hylles. And againe: The Priestes them selues sayde not: VVhere is the Lorde? the shepeherdes offended agaynst mee. These are the wordes of God, vttered agaynst the vngodlye Priestes, to bee vttered agaynst those, who serued Baal, who obeyd Antichryste, and who wente after straunge goddes, after wodden stoakes, after golden Images, after engrauen ydoles, and after not onelye folishe, but also most filthie and more then heathenish supersticio. Shall

De claus
animam
Lib. 2.

wee further see, what Hugo de sancto viatore saythe of them? and shall wee learne by him, what, and howe greate theyr chari-

tie

of the Romish prelaete.

What then was? They reache breade (saith he) with a better wyll vnto a dogge then vnto the poore, and more doe waite vpon them at their tables, then in time of praiers, they will haue with them men seruauntes and maide seruauntes, but clarkes they cannot haue with them, for they will none. **and moreover he saythe:** They neither knowe the lawe of G O D, neyther wyll they learne it, they are gyuen vnto ydlenes, banquetinge, and drunkenneffe, they smelle and gape for earthelie thiuges, they are alwaies in the stretes, but seldome in the churche, slowe are they to redresse the faultes of a sinner, but swift to seke after the footing of a hare, swifter to gather doagges together, then to call, or to relieue the poore. **whether this was to walke in the spirite, or not, iudge thou Christian reader.** S. Paule saith, that the workes of y^e fleshe, are manifeste, and if these be not they, what are they? while (a thing to be lameted) they thus hunted the hare, while in this sorte they fead they^r dogges, while after such manner they banqueted together: **God righte worthily might say:** *Et dispersa sūt oues mea eo quòd nō esset pastor,* My shepe are scattered abroad, because they had no shephard. **Because they preached not because they loved**

Ibidem.

Gal. 5.

ezec. 34.

C. j.

thus

The hatefull Hypocrisie

*Hom.
sup. di-
gnus o-
perari us*

thus lewdelye, therefore Gregorie vseth to-
wardes them these woordes: What do we,
(o sheperdes,) when wee receaue the
hyre, and yet be no labourers? for we re-
ceaue the proffit of the Church, in a day-
lye stipende, but yet we labour not for the
æternall Church in preachinge. Let vs cō-
sider what damnacion it is withoute la-
bouringe, to receaue the hyre of labour.
Lo, we liue of the oblacion of faythefull
folkes, but what doe wee labour for the
soules of the faythefull? These were they,
who throughe couetousnes gotte riches, and
throughe negligence corrupted not onelye
them selues, but also others, and yet being
suche, they thought nonne wyse, nonne lear-
ned, nonne hollye but they. certenlye it is in
suche men a thinge most shamelesse, to come
by theyr wealthe so vnlaufully, to kepe it vn-
orderlye, and to spende it vngodlye. A las,
what hope might our forefathers conceaue
of pure religion, or of true Christianitie, if
vnto suche, euerye thinge beinge lusted for
was lawefull: and beinge lawefull if they
coude doe it: and being able to doe it, if they
durste do it: and darieng to do it, if they dyd
it: and doyng it, if euerye one allowed it?
but o (will some saye) they buylded fayre
houses, passinge pallaces, greate halles, ex-
cellent

*An ob-
iectio.*

of the Romishe prelatie.

cellent parlours, fyne chambres, and suche like, and therefore no remedie we must praise, and commend them. well, of all suche buyldinges, & of theyr like braweries, (not to rehearse agayne what saincte Hierome in that behalfe hath sayd) let vs here what the sayde Hugo Victorinus saythe. The Bishops doe buylde them howses, for greatness, nothinge inferiour vnto Churches, they will haue paynted chambres, & there they haue images decked with sundry colours, and preciouſe ornaments: But the poore dooe walke withoute cloathes, and they crye withe an emptie beallie at theyr doores. Yea, and that I maye confesse the truethe, the pore are oftentimes spoyled, to the intent that stoans, & wood maye bee cloathed. And is this then prayſe worthie, because of buyldinge, to leaue of preachinge? Shall we comende the cloathing of woode, and stoanes, and leauinge of the poore destitute of reliefe, pinched with hunger, and oppressed with nakednesse? what is the duetie of a Bishop? to preache Goddes woorde vnto his people. But this they dyd not. and what shold he doe more? he ought to feede the hungrye, and to cloathe the naked. But it canne not be sayd, that they dyd it, For the poore were spoyled, and in theyr

An aund
swere.

De cla.
anima.
lib. 1.

The hateful Hypocrisie

these woode, and stones, were cloathed this
we must confesse, for this (sayth their owne
wyrtter) was true, but let theyr owne Doc-
tors goe further, of whom one saythe thus:
Viualdus Thyrdlie the religious men, and cloisterers
are hypocrites, who by manie and sundry
meanes doe counterfaicte the myeldeness
of a shepe, but they carie within the fierce-
nes of a wolfe, some of them fayning the
mourninge noyse of a dooue, haue the ve-
rye minde of a doagge. I aske therefore, of
these religious men, whether such dealyng
be good religion? I craue to knowe at the
handes of theyr Cloysterers, whether thys
oughte to bee the parte of Christians? is it
Christianitie to counterfaicte myldenes and
to haue inwardly pryde, crueltie, and fierce-
nes? is it the custome of Cloysterers, to
faine the mourning noyse of a dooue, and to
haue the verrye mynde of a doagge? heare
that vnto Viualdus, we maie adde another
witnesse, and so that by the mouth of twoe
or thre theyr hipocrisie may appeare. Saint
Jerome Hierome findyng great faulte with them,
saith thus: Beware of fained humilitie
follow that which is true that which christ
taught, & wherin no pride is shut, for ma-
ny there be that go after the shadow of ver-
tue, but fewe do follow the truth therof, it
is an

of the Romishe prelacie.

is an easy thing to haue in contempt some attyre, to salute humblye, to kisse the handes, and knees, and with the heade beinge bowed vnto the ground, and with the eyes loking downward to promise humilitie, & mekenes, it is easie with a gentle, & smoth voice to frame your speche to sighe often, & at euerye worde to saie: that thou art a sinner, & a wretche: but if you be offended neuer so litle, then to lyfte vp your browes, to set vp a stiffe necke, & to chaunge your former milde speche, into an outcrie, & rage, it is an other humilitie that christe taughte, who exhorteth vs after his example saying learne of me, for I am meke, and humble of harte. And shall wee maruaile at the hypocrisie of suche Cloisterers: not at all. For Sathan him selfe is chaunged in to the fashion of an Angell of light, therefore it is no great thinge, though he his seruantes fashion them selues, as though they were the seruantes of righteousness: whose ende shalbe accordinge vnto theyr dedes. For if they deceaied the worlde with Hypocrisie, shall they not susteine shame, if they seduced the people of GOD; shall they not suffer payne: yf vnder theyr counterfaynte attyre there was no trouth, if in theyr dyssembled Humyltye, there

mat. 23.

2 cor 11.

of the Romishe prelacie.

was nothinge els but pryde, if in theyr fast-
ned fasting, there was but surfetting, if they
abused the Gospell of our saviour Christe,
shall they not comine to extreme tormentes,
to hell fyre, to a fowle ende, and that accor-
dinge vnto theyr dedes? the leadinge of a
wicked lyfe is yuell, but the cloaking therof
is woorse, the pryde of suche Cloysterers is
to be controllled; but theyr dissimulacion,
is to be detested. And shall wee yet agayne,
Vinaldus heare in what wise Viualdus proccadeth?
his wordes are these: Fourthelye, those
religious men are Hypocrites, who vnder
the pretence of pouertie, & nede, doe seke
after gayne, and rapine. Therefore if trueth
maye pꝛeuayle, if reason maye take place, if
authorities may serue in any steade: then haue
Fryars good cause to acknowledge theyr o-
wne factes, Monkes haue iuste occasion to
consider theyr lewde disceaptfulnes, all tho-
se counterfaynte religions haue right matter
to bewaile their Hypocrisie, and we, vnto
whome God hath disclosed the dissimulacio
of our aduersarie, wee I saye, on whom the
Gospell shyneth, and amongst whome the
trueth it selfe speaketh, haue greate cause
to thank our heauenly Father, and, in signe
of due thankfullnes, to be obedient vnto
his will. And to make it moze apparante, of
whom

of the Romishe prelacie.

whom it is, that Viualdus writeth, to crite
the words of Saincte Augustine, I know
it shall not be a misse: What a numbere of
Hypocrites (saythe he) vnder the habite
of Moonkes, hath the wielie enemy scat-
tered abroad euery where? they roague a-
bout euery prouince, they aske of all men,
and they gette, eyther the expence of their
gaynfull necessitie, or els the price of their
dissembled sanctitie. what sholde I speake
of their pedlerie, of their choppinge, & chan-
ginge, and of their chapmanship? in the ty-
me of saincte Hierome, the priestes, & suche
religious personnes, were so drowned in
seculer affayres, and so addicted vnto Mer-
chaundize, that writinge vnto Nepotianus,
he gyueth this warninge of them: A prieste
(sayth he) that is a chapman, and him, that
of a poore man waxeth riche, or beyng
before base, that is nowe glorious, of such
a one take hede, as of a plague. Yea, and
he further saythe: The most parte can not
lacke theyr olde pedlerie, and artes, for,
chāging the name of Pedlears, they haunte
the same trade, not seekinge foode, & ray-
mente, whiche the Apostle byddethe, but
scratching together greater gaynes, then
the temporall men doe: Yea nowe vnder
the title of religion, they exercise vniuste

*lib. de o-
pere mo-
nachorū.*

Hierome.

Of ped-
lers
thei be
came
priests.

*ad rust.
monachū.*

The hatefull Hypocrisie

aduantages, and the honour of a Christian name doth worke rather deceit, then suffer persecution: whiche is a shame to saye, but it is nedefull, that so at the length wee maye bee ashamed at oure dishonestie. VVelyue as though we were poore vppon golde wee attyre oure selues with cloathe, and contrarie vnto all mennes mindes, wee dye verie riche with full coffers: If suche then was the estate of the Church in Hieromes dayes, consideringe the wickednes of the tyme that followed, and weyghinge into what a disordered case theyr proude prelacie fell, mighte wee not with Bernarde saye? *Serpsit hodie putrida tabes hypocrisis per omne corpus ecclesie, & quò tolerantius, eò desperatiùs, eòq; periculosius quò còmunius*: Thys rotten contagion of hypocrisie in these dayes haue creapte ouer the whole bodye of the Church, whiche the more it is suffered the more desperate it is, and the còmuner that it is, by so muche the more perillous it is. What aunswere can anye Papistes heare make? can they denye, that in theyr Prelacie, there was no suche enormitye? naye can they disproue anye of thys, whyche shalbe further sayde? Sulpitius Seuerus saythe of them thus. As they sytte they looke for rewardes, and

Bar-
nard.

In chro-
nica.

all

of the Romishe prelacie,

all the honestye of their lyfe, is corrupted
with hyre, settinge as it were oute their
hole lyues fullie to sale. Neither leaue the
Sainte Hierome of so, for in thys boyle he
furthe saythe: The Moonkes bee richer *ad Heli.*
nowe, then when they were seculer men, *Monac.*
and vnder poore Christe they possesse the
ryches, whiche vnder riche Sathan they
had not, and so the Church hath them
nowe to bee riche, whom the worlde had
before to bee poore. To reprehensive these
and to beate downe theyr passynge coue-
tousenes, the rehearsall of an historie, that
Laertius wyrteth, shall not bee vnproffi-
table. Aristippus vppon a tyme as hee say-
led, perceauynge the shyppe, where in hee
was to bee a pirate, for sauegarde of hys
lyfe, hee threwe all the Golde that hee had
into the sea sayinge (for so some other wyte
of hym) *Satius est vt hac per Aristippum,*
quam propter hac pereat Aristippus: it is bet-
ter that these shoulde perishe by Aristip-
pus then that Aristippus shoulde peryshe
by them. Meanyng in deede by thys
facte, that throwynge hys Golde awaye,
hee had cutte of the occasyon, whyche els
shoulde haue hadde moued the pirates to
murther hym. O that the prelacye of
Rome hadde beene of Aristippus mynde.

The hatefull Hypocrisie.

manden.
lib.ca.7.

So that they had considered how this world,
is but a pirate shippe, for, so doinge: their
pryde hadde not bene so greate, and they
pryde once diminished, they pompeous
estate hadde not bene mayntained, but their
proud estate being abated, simplicitie had pre-
uailed, the Gospell had flourished, and then
in knowledge wee Christians had increa-
sed. Yf the Bishopp of Rome him selfe had
douned this: then shoulde not the Grecians
haue hadde suche occasion to wryte vnto
Ihon the Pope in this wyse. *Potentiam*
tuam summā erga tuos subditos, firmiter credi-
mus; superbiam tuam summā tollerare non possu-
mus, auaritiam satiare non valemus, Diabolus
tecum, dominus nobiscum: That is: The ouer
greate power that thou vset towards thy
subiectes, wee stedfastlye beleue, thy pas-
singe pryde wee can not beare, thy coue-
tousenes wee can not satisfie, the Deuyll
bee withe thee, and God bee wythe vs:
Thus they then wrote vnto hym, when
hee throughe passinge pryde, and ambi-
tion, dyd affirme that there was but one
Church, wherof he him selfe was the head.
Yf the Bishopp of Rome hadde learned
but the fyrste Boynte of wysedome, that
is, if hee had knowen hym selfe, then had
not Platina wrytten of Hildebrande, and

of

of the Romishe prelatie.

of Walschall, boche beinge Bishops of Ro-
me in this sort: *Hi duo nebulones, Imperato-* Platina.
res Henricos excommunicant, & ab obedientia,
& iuramento subditos absoluunt, & principes sub-
ditos contra proprios Imperatores armāt. Aposto-
licum esset imitari Apostolos, qui precipiunt ut
pro magistratibus oreretur, hi vero suos, & quidem
Christianos excommunicant, & quod indignissi-
imum est, pedibus suis cōculcant: That is co-
lape: These two varlattes doe excommu-
nicate Henries the Emperours, & doe sett
at libertie their subiectes from their othe,
and obedience. Yea, & they sett in armour,
Princes that are subiectes, against theyr o-
wne Emperours. Yt had appartayned vnto
an Apostleship calling to followe the Apo-
stles, who comaund that magistrates shold
be prayed for, but these doe excōmunicate
their magistrates, yea, euon those which a-
re Christians, and that that is most vnwor-
thie, with theyr feete they treade vpon the.
Is there any papiste, that, reading this, will
mayntayne Rome? is there any being lear-
ned, that will defend this hellish Hiltchran-
de? can any one of any honestie speke in the
defence of Walschall? who will like, yea, who
will not mislike the tyrannie, the pryde, and
the auarice of pope Ihon? if autoritie maye
auayle, if truerth maye preuayle, then let the
lets

The hatefull Hipocrisie

Obenb.

letters of Lewys king of the Romaines, declare what Pope Iohn was, the sayde Lewys wyrteth in these woordes: *Nos Ludouicus Romanorū. Rex, &c.* Wee Lewys kinge of the Romaines doe alleage these thynges againste Iohn, who saithe him selfe to bee Pope, that he doeth abuse the Testamente of Christ, altogether disquieting the common peace of Christianitie. Neither remembreth hee, that what honour so euer he now hath, the same to haue bene graunted by hollye Constantine, vnto Syluester then of smale accompte. He is litle thankfull vnto the Romaine Empire, whence he tooke all the glorie, whiche he nowe abuseth, &c. Plato called Aristotle for his vnthankefullnes a mule, but the emperours of Rome, might worthely accompt the busshop there, not onely to bee a mule, but an asse, a mule for his vnthankefullnes, & an asse for his greate vucurtousie, and rudenes. what? hee receauynge all that he hath at the handes of the Emperoure, shall hee curse hym? shall hee excommunicate hym? shall hee treade hym vnder feete? *Hic pietatis honos?* is this the rewarde of pietye? is thys the profession of Peter? but what saye wee vnto Clemente the Syrte, of whome Marius saith? *Clemens sextus, homo mulierum, honoris, ac potentis*

Hieron.

Mari.

of the Romishe Prelatie.

potentia cupidissimus, diabolico furore percitus, &c. Clemente the Sixte, a man mooste greedye of VVomen, honoure, and power, a man moued withe a deuclishe furye, &c. well let vs touch farther the whole flocke of their Romyshe roagges, for soo wee muste tearme those, who forsake God, who iudge wythoute auctorite, who vsurpe regimentes withoute equitie, who defende erroures who maynetaine heresyces of these it is, that Gregorie thus saythe: Because Earthelye princes do with greate humilitie submitte themselves vnto god, therefore lewde religious men are tourned vnto deceipte, for beholdinge those princes to reuerence religion, these men doe putte on the attyre of humilitie, and so vnder despised garments, they presse downe with wicked workes, the lyues of such as are good they are certainlye the louers of the worlde, in that they bragge to bee in them selues, that whyche others doe reuerence. they refuse honour onelye, that they maye haue, and come by it. Suche was the behauioure of Religious men, in the tyme of Gregorie, suche was theyr Hypocrysie, for aboue nyue hundred yeares agonne. But goe we to Bernarde who lyued aboue foure hun-

In mora

dred

The hatefull Hypocrisie

*Hom. 4.
sup. mis-
sus est.*

dred yeares agone, and let vs heare what
he saithe of his time, his woordes be these:
I see a thinge, which without grieve ought
not to be sene, that is: howe many, hauing
once professed to be souldiours of Christ,
doe now againe entangle themselues with
seculer affaires, being drowned with earth
lye desires. these with great care do builde
vp maine walles, but they neglect maners.
Also vnder the pretence of a common vti-
litie, they deceaue riche men, & matrones,
yea, & against their Emperours Edict, they
couete other mens goodes, and seeke their
owne with strife. So that they haue cruci-
fied neither themselues vnto the worlde,
nor yet the worlde vnto them. But those,
which before were scarcely knowe in their
owne townes, and villages, are now wand-
ring aboute countries, haunting courtes,
and getting the acquaintaunce of kinges,
and familiariatie of Princes. Here (gentle
reader) thou seest howe they then entangled
themselues with the worlde, how they were
drowned with earthlye desyres, howe they
neglected maners, how they deceaued ryche
men and matrones, how they coueted other
mennes goodes, and thou seest howe they
wandred roagging aboute countreyes, how
they haunted courtes, and howe flatterlingie
they

of the Romishe prelacie.

they gotte the acquaintaunce of kinges, and
Princes. Yea and in the same place, againste
suche dothe Barnarde goe further, sayinge
I see that, whereat I am not a litle forye, I
see a number after they haue contemned
the pompe of the worlde, and being in the
schoole of humilitie, that now doe rather
learne pride; and vnder the winges of an
humble, and meke master, they waxe mar-
uailous proude, and in the ende, they waxe
more vnrule in the Cloyster, then they
did when they seemed to be worldlinges.
Let the munkes make here thaire answer,
let they fryars defende themselues. What
haue they to saye? they learned pride, they
waxed maruaylous proude, and they were
vnrule in their cloysters. But we then fur-
ther, euen vnto S. Hieromes tyme agayne,
and let vs heare what he saith, his words be
these: Crates the Thebane, being a man ve-
rie riche, as hee trauailed to Athence to
learne wisdom, he threwe awaie a greate
deale of golde, neither did he thinke, that
he colde possesse bothe vertue and riches,
and that at one time. But wee (of the prie-
stes he speaketh) hauing our lappes full of
golde, doe followe Christe, that is poore,
and vnder the pretence of almes we cleaue
still vnto oure former wealth. Howe then

7 bidem.

ad pauli.

The hatefull Hypocritic

*Serm:
Domi.*

can wee distribute other mens goodes
faithfully, when wee hoorde vp oure owne
so fearefullie? Such hypoerites they were in
the time of Hierome, suche dissemblers they
were for a. xi. hundzeth yeares agonne, and
more. but afterwardes, howe of lewde men
they waxed to be meere loordens, and of vi-
tious men, howe they proued to be ranke
varlatres, by the testimonye of Antonius
Patauinus their owne writer, it maye more
then euidently appeare, for he saith: By the
faire, and foolish woman, is vnderstanded
the priestes, who being nice, and kemmed,
doe set themselves as drabbes to sale for a
penie. they are faire in the glorie of their
garmentes, in the number of their nephe-
wes, and in the multitude of their preben-
daries. they are foolish: for what so euer
either they or others doe speake, they vn-
derstande not, they crie all the daie in the
churche, and barke like doagges, and yet
they knowe not what they themselves doe
saye. for though the body be in the quire
yet is their harte in the streete, or market.
these hauinge the golden circle of knowe-
ledge, and eloquence, do not sticke to be-
stowe it in riotousenes, and couetousenes
almost all the religious men haue stoallen
this golden rule, for, they walke not accor-
ding

of the Romishe prelacie.

dinge vnto the trueth of the Gospell, they
liue not according vnto the institucions of
the fathers, but they leade a croked, and a
dissembled life, the moonkes of benedicts
order haue stoallen this rule, so haue they
of Augustines orders, the chanons, and all
the rest, who seke their owne, and not that
whiche is Iesus Christes, and therefore in
the daye of iudgemente, they shalbe sto-
aned withe sharpe rebukes, and then, they
shallbe burnte in euerlastinge fyre, and so
shall they bee cursed for euer, separated
from Christe. O Lorde how haue our fore-
fathers beene abused, and by whome? by
those nyce, and kemmed Priestes, by those
riotouse, and mooste couetouse companye,
by those who leade a crooked, and a dissem-
bled lyfe, by the Moonkes of Benedictes
order, and of Augustines order, by the cha-
nones, (I vse theyr owne woordes) and
all the reaste: but what gayne they in the
ende by theyr hypocrisie? euen to be burnt in
euerlastinge fyre, to bee cursed for euer, and
alas to be separated from Christ. Antonius
also, who was Archebushop of Florence,
speake the, and wyrtethe of them in thys
wyse: *Abbas Siluanus, Diu in excessu*
mentis factus est, & exurgens flevit amare,
rogantibus autem fratribus causam fletus, ait:

D. i.

ego

Anto:
part: 2d

The hatefull Hypocrisie

ego ad iudicium raptus sum, & multos vidi de habitu nostro euntes ad tormenta, & multos seculares ad regnum: That is: The Abbote Siluanus being longe in a trance, at the lengthe
rysinge vp hee weapte, and when his brethrē asked of him the cause of his weping, he sayd: I was taken vp into iudgement, & there I sawe manye of our company going into tormentes, and many of the laye mē goynge into the kingedome of heauen.

Howe playne be these woordes: the religiousse companie went into hell, and the laye men vnto heauen. how coulde they thē guyde rightly the floacke of Christe, when they them selues fel into the dytch of perdition, into the doungeon of deathe, and into damnable tormentes: but if hee were a moonke no man might rep̄chende him, no man mighte blame him, and therefore S. Augustine findeinge greate faulte with suche foolishenes saythe: Yt is a thinge verye muche to bee sorowed, if we pusse vp moonkes into so ruinouse a pryde, as to say: that an yuell Moonke is a good prieste, whereas in verye dede a Moonke beinge sometimes good, can yet scarselye be a good prieste. Suche hollynes you se, was in theyr Moonkeship: Suche perfection was in theyr Moonkerie, that a goode Moonke could scarselye (for so

ad alere.

of the Romishe prelatie.

S. Augustin, saythe) be a good prieste. per-
ceane wee not therfore what they were? shall
they lulle vs styll a sleape? shall wee sette
by them? shall we make any accompt of the?
in the quyre they prayde not, but they playd,
they sange not, but they slepte. and thence it *in exap.*
is, that Bernard sayth this. He is a singuler
moonke, who is diligente to gette a priua-
te gayne, and to gette a commune proffite
is slouthefull, who in his beadde wakethe,
and in the quiere sleepeth. And agayne, *in polo.*
touchinge they? Hypocrisie, hec wyrtethe
further in this wyse: Yt is a great abuse, for
it is the graettest care, how the body may
be regularelye attyred, & contrarye vnto
rule, they leue the soule destitute of his at-
tyre. Yf with suche an indeuore, the coate,
and the hoodde muste be prepared for the
bodye, without which he is thought to be
no Moonke: why then doe they not in ly-
ke maner, prouide spirituall attyre for the
spirite? which attyre is pietie, and humili-
tie. Howe can here the hooode defende them? *7bidem*
howe may the coate excuse them? yea, Bar-
narde goeth further, and saythe: Our appa-
raile, which I speke with grieve, is proud-
lye worne by the Moonkes of this oure ty-
me. we can not fynde in all oure countrey
wherwith we may be called. for the knyght

The hatefull Hypocrisie

maketh his cloake, and the Moonke his
 hooke, & all of one cloath. This was the
 attyre, and the proud attyre of the Moonkes
 in Bernards time. where the was humilitie
 yt was banished, where was simplicitie: it
 was suppressed. and on the contrary: pride
 feigned, arrogantie ruled, hypocrisie cry-
 nnyshed, God was displeased, and Gas-
 tan reioyced. O heauen what an unhappye
 hearde of Moonkes were then? o yeache,
 what an unhappye broode dydst thou then
 beare: but lette Bernards saye further
 Oure eyes (saythe hee) looke all on hye,
 oure feete doe, compasse aboute all the
 Marquette, oure tounge is hearde in
 euerye mannes matters, oure handes doe
 snatche awaye euerye manes Patrimonie:
 What are they then? proud, busye bo-
 dyes, and Distrers. An honest Companie,
 meete to bee reuerenced, men woorthye to
 bee obeyed, flocke deserninge to be fauou-
 red. well, what saythe Hugo Victorinus
 of them? he was theyr verie frende, and
 pisse for lyte, lette vs heare hym. The
 Moonkes sayth hee doe make them Cloy-
 sters, that the outwarde man maye bee
 kepte in, but I woulde to God, that they
 woulde make Cloysters, wherein the in-
 warde man might bee kepte ordinarilye
 yea,

*7bide in
epistola.*

*de clau.
anima.
Lib. 1.*

yea, and further in the persone of a Monke hee saythe: I am in the quiere with my bodye, & in some wordlye busynes wyth my minde, I am nowe within, and nowe withoute, I singe one thing, & I thinke another, I vtter the wordes of the Psalme, but I gyue no heede ynto the sense. in my minde I am a vagabonde in myne apparaille, desoloute, & in mine eyes amased. I gase here, & there, beholding what is euery where donne. I haue the habite of a monke but not the conuersacion, yea, amongst a gret companye, if my large hoodde be faffe, I thinke that all is well. By this tyme (gentle Reader) what thinkest thou of these men? be they not Hypocrites? by the confession, of Hugo, be they not Vagaboundes? it is in vayne to bee to vehemente, onelye lette vs craue at Gods handes, that hee will admende the. and for myne owne parte, I prayse God, I daylye thanke hym, that I knowe them, yea, & I lyke in my selfe, that I myslyke them. Nowe lette vs retourne agayne vnto Vivaldus, for, in these wordes hee saythe: Fyfetelye, a number of religiouse men, haue blacke spoat of Hipocrisie, lyke ynto a Lybarde. For, they being rude of nature, & vyle in byrth, yet in the Cloyster wiche a hoysed necke,

De an.
lib. 1.

opus. re-
gal.

The hatefull Hypocrisie.

they fayne them selues more delicate, and noble in all their doings, then other men. these doe indeuore to liue in outward conuersacion ciuillie, and politicallye, but inwardelye they are puffed with the wynd, & vanitie of pryde, ambition, and enuie. Yt is long to recite all, and euerye autoritie, & the same at large, reade therfore in this behalfe an epistle, y^e S. Hierome wrote vnto Nepotianus, & therein thou shalte fynde these false prophetes pictured out in theyr owne coloures. There are sixtelye (sayth Viualdus) other clearkes, religiouse men, or Moonks, who do conteraifte sobrietie, & abstinence, to the intente they mighte seme to leade a straight lyfe, to bee indewed with modestie, and to be adourned with chastitie. but within they are full of filthinesse, delighting in seculer pleasures, & deuouring the pore in secrete. but shal we beleue only Viualdus? na, let vs go also vnto Hieronimus for in these wordes he inueyggerth agaynst suche: He is a drinke master who with a full beallye disputethe of fastinge. in dede a thiefe maye blame couetousenes, but the mouthe, the minde, and the handes of a prieste sholde agree together. We haue sene the late fastinge of priestes, we behelde theyr deyntie dishes, we saw theyr iunket-

Idem.

ad nepo-

of the Romishe prelacie.

tes, the Popishe frydaye sayre is to Hypo-
crtall, and therefore Sainte Hierome
hauinge good cause docthe say: What doeth
it profite mee not to feede on oyle, and
to seke after straunge disshes, and fare al-
most not to be founde? as Carettes, pea-
per, nuttes, dates, ryce, honnie, and bake
meates. all the gardens are tyllied, & why?
because we sholde not feede on breade, but
whyles we seeke after deynties, we are dra-
wen backe from the kingdome of heauen.
Fye for shame, blusse we not at these foo-
lishe toyes, and doethe it not loathe vs of
our superstition? Here is a proper faste, to
abstayne from bread, and to feede on bake-
meate, to eate carretes, peaper, nuttes, dates
ryce, honnie, sugar, and suche like. Let those
that haue reason, regarde this thinge, and
then they muste nedes confesse, that the po-
pes fastinge was counterfaicte, that hys
Chaplens were Hypocrites, and that theire
profession was meere Hypocrisie. take a-
waye theyr cappes, and what are they? take
awaye theyr hooddes, and what be they? ta-
ke awaye theyr outwarde attyre & then nou-
ght are they. what more? mary. There is an
other kind of Hypocrites (sayth Viualdus)
who vnder the cloake of religiō, being vn-
married, yet do seke a newe kinde of wyues,

Ibidem.

Viualdus

The hatefull Hypocrisie

ad eustochium.

Ad Oceanum.

End: Viualdus.

and so. S. Hierome sayth. for wytyng vnto Eustochius he hath these words: A number doe attaine vnto priesthoode, and deaconship, that they may more freely see & talke with women, they faine them selues to be spiritual fathers of simple womē that vnder the collour of obedience humility, & mortification they might at the length allure them vnto filthynes. O not spirituall, but spightful fathers. O the foes of christianitie. O the enemies of true pietie. what? vnder the collour of religion, to allure women vnto fornication? what passing heathenes was this? what? will not their shauen faces bee ashamed? wyl they heare what Sayncte Hierome saythe? Why delighteth it thee to talke with maydes? why doest thou frequent the company of Noonnes, contrary vnto thy professyon? why fyndeth Saincte Hierome with priestes this fault? because they were faultie, and that they were so, you maye read in the same epistle vnto Oceanus at large, further, and to conclud. Many (saith Viualdus) of the cleargie, of the Moonkes, and religious men are hypocrites, who being ydiotes, and vnlearned, doe yet fayne themselves to knowe, and to vnderstande much, and when they are bound by reason of their degre, & professyon, to studie, and

to

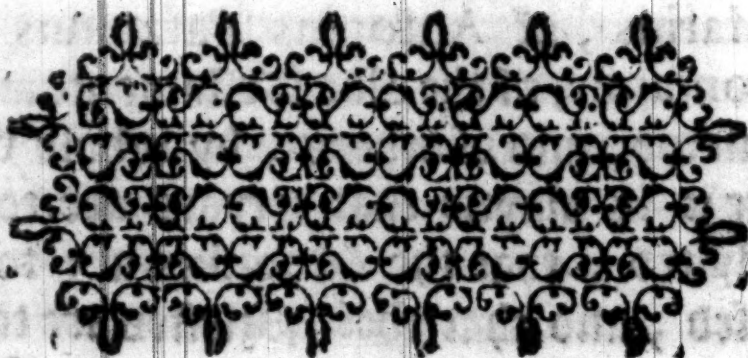
of the Romishe prelacie.

to read the hollie scriptures, they occupye
themselves in light, vaine, vnproffitable, &
seculer matters, which appertaine nothing
vnto their purpose. what vaine, lighte, and
vnproffitable things they reade, maye ap=
peare by an epistle, that Hierome wrote un=
to Damasus wherein these wordes are: But *Ad da-*
now the priestes of god, settinge a side the *masum.*
Gospelles, and the prophetes, doe reade
comedies, they syng the louinge songes
of sheepehardes tune, they are skillfull in
Virgill, & they do this, not as children doe
which is a faulte, of necessitie, but willing=
lie. and shall we willingly goe after them?
shall we willingly reiecte the scriptures and
receaue those sectes: he ther vnto here, in set=
tinge forth the hypocrisie of the Romishe
prelacie, I haue used the auctorie of Lactan=
tius, of theyr owne lawers, of Laurenti=
us valla, of Hierome, of Barnarde, of Gre=
gorie, of Viualdus, of VVierus, of Hugo
Victorinus, of Augustine, of Sulpitius,
of Mandeuill, of Platina, of Obenhin,
of Marius, of Antonius Patauinus, of
Antonianus, of the olde Testamente and of
the newe, and of others, by whose writ=
tinge it is playne that Fryars are to bee
myslyked, that the Monkes are to bee
refused, and that their Priestes are to bee
despised

The hatefull Hypocrisie

Mat. 7.

despised, and that, because they were igno-
raunte, arrogant, false seducers, false Pro-
phetes, and the hypocrites of whō it is wri-
ten in the vij. Chapter of the Gospell after
S. Matthewe in this wise. Beware of false
Prophetes, whiche comme vnto you in
sheepes cloathing, who inwardlye are ra-
ueninge wolffes. These false prophetes, in
the tyme of Moyses lawe, were the Baalites
Malochites, Marothites, Baalmites, the
proude Scribes and the lewde Pharisees:
in the primitiue Church, they were the Si-
monianes, Cherinthianes, Nicholaites, He-
bionites, Nestorians, Sabellians, & Arria-
nes, in this our time, they are the termi-
nalles, nominalles, reales, and all
the roagges holdinge with the
Synagogue of Rome, from
whom God the father
of his mercye de-
fende vs.
Amen



OF THE IGNORANCE, iniquitie, and blas-

phemies of the Romaine

Prelacie. Capit. II.



Haue sett furthe

(gentle Reader) in the former Chapter, who they are of whom S. Paule wryteth in these woordes vnto Timothy: *Habentes quidem spe-*

2. tim.

ciem pietatis, virtutem eius autem abnegantes: Hauinge in dede the shew of hollinesse, but forsakinge the vertue therof. And here in this Chapter, thou shalte haue a taste, and that in verie fewe woordes of theyr further abuses, neyther doe I knowe withe what sytse to beginne, theyr faultes be so many. of theyr ignorance, I will saye nothinge,

but, *Constat plures Papas adeo illiteratos fuisse, Alfonsus*
ut Grammaticam penitus ignorarent. It is eu- *dé castro*
dent that there were manye Popes so vn- *cōtra ha-*
learned, that they vtterlye were vnskillfull *res. lib. 1*
in Grammer. Touchinge adulterie, and for-
nication, *Incestus, adulteria casto cōnubio pre-*
fert, The pope doeth preferre inceste, and *concil.*
adulterie before chaste matrimonic. As *Worsh.*

The hatefull Hypocrisye

for Pope Thon the twelfe: *Is adeo ase pud-*
naucles. citiam abigerat, ut mulieres ad se publice ingrede-
rentur. He dyde so baneshe shamefastenes
 and chastitie from him, that he suffred li-
 ghte women to comme in communely vn-
 to him. For heresye: Liberius was an Ar-
 rian, so was Leo, Pope Thon doubted of
 the immortalitie of the soule, and Marcellinus
 offred incense, and sacrifice vnto Dy-
 uels, Bonozius was condemned for an
 heretique by two generall counsailes, Ana-
 stasius was a Nestorian, Siluester a nigro-
 mācer, and Eugenius gylltie of simonie, and
 periuurie: these thinges considered, lete vs
cōs. basil pronounce with the counseil of Basill. *Certa-*
est Papam errare posse. Yt is certen that the
 Pope can erre. It is confessed that hee hath
 erred, it is true, that he is moste erroneous.
 But that wee maye see at large theyr follye,
 let vs see what is written in a popishe booke
 entituled: *Liber cōformitatum.* In the third
Fol. 3. leafe of the same booke, they call Fraunces.
 The Chauncellour, the Treasourer, the sta-
 darde bearer, & the Councillor of Christe.
 And must Christ haue a Chauncellour & must
 he haue a treasourer, shall hee haue a stan-
 darde bearer, need hee a counsaillour, but
 where is thys S. Fraunces? *In sede Luciferi.*
Fol. 4. In Lucifers seate. For so they write, mea-

ninge

of the Romishe Prelatie.

iudge that he is in heauen. and howe prone
 they it? by this. *Ipsē Diabolus presbitero faco.*
bo de Bononia hac dixit: The Dyuell him selfe
 tolde this vnto syr James a priest of Bono-
 nia. Shall wee beleue syr James, who
 belened the Dyuell? or shall wee beleue
 anye of them bothe? who, excepte he had be-
 come bewitched, could haue writtē such drea-
 mes? but with suche eyes (a thing to be pi-
 tied) were our forefathers blinded, leade-
 and seduced, and will you see howe wicked-
 ly they abused the hollye scriptures, in res-
 ferreing the same vnto chey Fraunces? for
 of the fyrste Chapter of the genesis, thus
 they say. *Faciamus hominem, id est Franci-*
sum, ad imaginem, & similitudinem nostrā.
 That is to saye. Let vs make man, that is
 Frauncys after oure image, and similitude.
 And what followethe? *Vt presit piscibus ma-*
ris. That he shoulde rule the Fishes of the
 sea. O sea, o Lande, o Ayre, o ayre, o ye
 Elementes all, what an exposition is this
 made not God at the beginninge manne af-
 ter hys iniage, and similitude? made he not
 hym, to beare rule ouer the fillhes of the
 Sea? why then (Gentle reader) wylt
 they expounde that to Fraunces particu-
 larelye, whyche was spoken of mankinde
 vniuersallye? weyghe thys, iudge it well
 but

Fol. code
 12.103

Fol. code

12.103

The hatefull Hypocrisie

Pol. 12.

Ibidem

but what saye they further ? forsoothe ?
Franciscus potest dici Petra. Fraunces maye
 be called a roacke, and why ? *Quia filius fuit*
Petri Barnardonis, Because he was the son-
 ne of Pieter Bernardo. Is not this Lear-
 ninge ? what a prooffe is thys ? lette vs bring
 it to theyr argumente, and then it shall ap-
 peare, as it is, most ridicolouse. Frances
 was the sone of Bernardo,, *ergo S. Fraunces*
 was a roacke. this is theyr reckeninge, this
 is theyr logique, this is theyr learning and
 can they contente them selues with this fol-
 lye ? nay. For thus they proceade: *Franciscus*
est melior Apostolis. Francis is better then

Pol. 39.

the Apostles. what ? then the Apostles ? O
Fatuelle : well you haue not yet heard, what
 gyftes syr Fraunces had in preaching, what
 Eloquence he hadde, what granitie hee was
 endowd withall. Yf you will heare then
 reade the. 51. leafe of the booke, & there
 you shall fynde these most foolishhe wordes:

Pol. 51.

Multitudo maxima anium congregata ad au-
diendum predicationem. B. Francisci: A great
 company of byrds were gathered together
 to heare the preaching of blessed Fracis. &
 woate you when this was ? when Esop
 made his fables, when the Fore spake, whē
 the crowe had her voyce, to be brieft, whē
 byrdes kept theyr parliamēt whē tales went

for trothe, when fables were credited, when
follic pzenayled. But because wee speake of
birdes, let vs goe further, and let vs se what
is witten more of them. And then we shall
haue these woordes: *Facent in loco, S. Maria* Fol. 394

fratres, qui audierunt, & viderunt aues alaudas,
congregatas, cantantes super tectum ecclesie S. Ma-

ria in obitu beati francisci: There lay brethren
in a place of .S. Maries, who hearde, and
sawe larkes gathered together singing vp-

on the toppe of .S. Maries church, at the
deathe of .S. Fraunces. And is it so straunge

a thinge to heare a Lark syng: these men
woulde make a miracle faine, if they coulde

neither care they of what. For what saye
we of doating Drodro, of whom they write

in this wise: Brother Drodro was so holie Fol. 784

that one Angell serued him at Masse, and
an other Angell prepared him hoarises to

trauaile with. Withe suche lyes the people
were fedde, with suche vaine tales, were

Christians at that time taught, to set forth
their moaming masse, suche dreames were

invented. So that with *frenans* we may well
saie: *Hi anicularum fabulas, assumentes, post de-* lib 1. ad

inde et sermones, & dictiones, & parabolas huic uers. ha-
inde afferentes, ut aptare volunt fabulis suis elo- res. val

quia Dei: These men doe take in hand olde
wiues tales, and then, euen thence they
heape

The hatefull Hypocrisie

heape together talkes, words, & parabales
to the intente in dede that they may bring
goddess worde to agree with their fables.
These are the woordes of *Jrenaus* sometime
Bishop of Lions in Fraunce, who liued in
the yeare of our Lorde God, one hundredth,
thre score, and syxetene. but shall we go fur-
ther? and shall wee see howe saint Fraun-
ces hys order is proued? to proue the same,
they haue these woordes: *Nullus dicit ambigere*
de ordine F. Minorum, patet ex visionibus, inter
quas est etiam hac. Quidam vidit B. Franciscum
cum vexillo crucis euntem per caelos, et
infinitam multitudinem fratrum suorum ad
christum: Nonne oughte to doubt of the
order of sainte Frauncis, as appeareth
by visions, whereof this is one: a certayne
manne sawe saint Frauncis with the signe
of the Crosse, goinge throughe heauen,
with a greate multitude of his brethren,
vnto Chryste. O Chryste what a fonde-
nesse is thys: where was thys man, when
hee sawe Saynte Frauncysse in Heauen?
What manne was thys? hys name is not
in the booke of lyfe, and shall wee credyte
a certayne manne? to vse no more woordes,
what maddenesse is thys? and what
was the rule of Saynte Frauncysse? hys
rule was, (as hee hymselfe saythe). *Liber*

vita

Fol. 83.

Fol. 101.

vita, spes salutis, medulla Euangelij, clauis paradisi, status perfectionis; pactum eterni foederis.

This booke of life, the hope of saluation, the marrawe of the Gospell, the kaye of paradise, the state of perfection, the decree of the euerlastinge couenaunte. what blasphemies be these? howe intollerable are they? who yf hee fauoure the Gospell, yf hee beleue in Christe cannc abyde them? yt is in vaine to trouble the reader with any more of their vanities, & therefore to omitte a greate number of other blasphemyes, to let passe theyr sundry dreames, not to speake of the greate absurdities contayned within that booke, let vs ende with these woordes of the same. *Franciscus surgens de oratione,*

Fol. 103

venit ad fratres turbatissimus, dicens: Ego vellem, quod istum habitum non inuenissem, dominus enim mihi reuelauit, quod de ordine meo exhibit Antichristus, & secta eius. That is, Frauncis risinge from prayer came vnto his brethren greatlye troubled, sayinge: I would that I had not inuented this habite for God hath reuealed vnto mee, that out of my order, Antichriste and his secte shall come. Nowe you heare what master Frauncys saythe of his owne flocke, howe that of his rule Antichriste and his secte shal come, howe canne yt then bee, The booke

The hatetull Hypocrisie

Serm. 7.
de aduē:
Domi.

Of lyfe, the hope of saluacion. &c. It was
not without good cause, y Bernhard, spe-
kinge of the miseries of mankinde, deuided
the same into thre: which he setteth furth in
this wyse: *Faciles sumus ad seducendū: debiles*
ad operandū: fragiles ad resistendum: Wee are
easie to be seduced: weake to worke: fray-
le to resiste: And be we not easie to be se-
duced, when y verry wyllest dyd beleue such
dreames: when the truethe it selfe was not
regarded, and when these vntrothes were
esteemed: then were men foolishhe, but nowe
are childe wylle, then the learned were blin-
de, but nowe the vnlearned do see. therfore
in that wee doe se, let vs thanke God. by
thervnto wee haue spokē of the Ignorance,
of the adulterie, & of the heresye, of the pre-
lacie of Rome: wee haue sene the follye,
wher in they are drowned, touching Fraun-
ces, and others. wherfore let vs go further,
and to beginne, heare wee what Bernhar-
de saythe: bys woordes are these: The of-
fices them selues of ecclesiasticall dignitie
are toured into filthie gayne, and into the
affayres of Darkenes, neyther is soughte
in these the safetye of soules, but the rio-
rousnes of riches. For these thinges, the
Priests resoarte vnto the churchs, they say
masses, the singe psalmes. Yea, they stryue
impu-

Sup pfa.

impudentlye about Bussshoprikes, and Archdeaneries, wastinge the reuenues of the Church in superfluitie, & vanitie. Such was theyr abuses for foure hundred yeres a gone. Afterwardes into what follye they fell, it is apparante by hystories, whiche that I maye speke somewhat of Antichrist, I may omitte. of Antichriste Hilarius sayth thus: *Nominis Antichristi proprietates, est Christo esse contrarium.* The propertie of the name of Antichriste, is to be contrarie vnto Christe. well, to the intente that euerye indifferente reader maye beware of Antichriste, who endeuoreth to diminish the glorie of God, to suppress the Gospell, and to banishe away all Godlinesse & pietie, I will fyrste speke of Antichristes seate, then of his seruantes, of hys miracles, of him selfe, and so of his ende.

*cōtr. nō
centiū.*

¶ Of his Seate.

¶ Rome the whore of Babilon, the mother of ydolatrie, & fornicatiō, the sanctuarie of heresy, and the schoole of errour.

*Frācisc.
petrach.*

¶ Rome is as the secound Babylon.

August.

¶ Antichrist hath already his beginning at Rome, and shall aduance him self hygher in the Apostolique See.

Ioach.

¶ Accordinge vnto the reuelaciō of s. Ihon, ther is written in the forehed of the purple harlatte a name of blasphemy, that is, of Rome æternal.

Abba.

Hieron.

ad allg.

9.11.

The hatefull Hypocrisie

¶ Of his seruantes.

Spekinge of the Priestes, whiche were for the hundreth yeres agone, he sayth thus: For the most part they be thieues, & murderers, rather katchers, then feeders: rather killers, the keepers: rather deceauers, the doctors: they be the messengers of Antichrist, and the subuerters of Christ his sheepe.

Wold god they were not gonne whollye, with generall consente, from religion, to superstition, from faythe, to infidelitie: from Christ, to Antichrist: from god, to an Epicure.

His Doctors shall fall from the vnderstandinge of scriptures, geuinge the selues deceptefullye with great eloquence, and subteltie of woordes, to expounde the same.

¶ Of his Miracles.

The people are most deceaued with fayned miracles, wrought eyther by the priestes, or els by theyr adherentes, for lukers sake.

In the sacrament it self, there appeareth the fleass he, somtymes by the deuise of men, & sometymes by the workinge of the Dyuill.

My god hath made me ware of these hucksters of miracles: for hee saythe false prophetes shall rise vp in the latter daies, workinge signes, and wonders, to deceaue the electe of God, if it were possible.

They haue deceaued my people with theyr lies,

Albert.
S. magnus
I

Cornel.
Bionti.

Antoni.

Nich.
Lyra.

Alexan.
de Hales

augu. in
Joan.

Hier. 23

of the Rom is the prelacie.

lies, & with their miracle. ¶ Of him selfe.

who so euer is exalted aboue all, y is called 2. the. 2.
God, or that is worshipped, so y he as God,
sitteth in the temple of God, shewing hym
selfe that hee is God: suche is the manne of
sinne, and the sonne of perdition:

The Bushop of Rome is exalted aboue all y
is called God, & is worshipped, so that he as
God, sitteth in the temple of God, shewing
him selfe that he is God:

Therefore, the Bushop of Rome, is the man
of sinne, & the sonne of perdition. for prooffe of
the lesse proposicio, beholde with indifferencie,
what, & how blasphemously y papists haue
writte of their pope. Our lord god the pope

To thee is gyuen all maner of power, aboue
all powers, aswell of heauen, as of earthe.
The pope is all and aboue all.

The pope can doe as much as Christ ca doe.
The pope is the lighte, that came into the
worlde.

The pope is more then a God. Of him wri-
teth Irenæus in this wise: Notwithestan-
dinge that Antichrist be but a slaue, yet will
he be worshipped, as if he were a God.

That Beast which is spokē of in the booke of
Reuelaciōs, vnto which beast is geuē a mouth
to speke blasphemies, and to kepe warre a-
gaynst the Sainctes of God, hee is nowe

E. iij.

gotten

In gloss.

cōcil. la-

trorum.

hostiens.

panormi.

Cornel.

Biton.

Zarabel.

Cardin.

Lib, 5.

Bern.

epist. 128

The hatefull Hipocrisie

gotten into Peters chayre, as a Lyon prepared vnto his praye.

¶ Of his ende.

Prima.

Then shall Babilon, whiche is Rome, fall, when she shall last of all take power to persecute the saintes of God.

2. the. 2.

Whom our lord Iesus shall slaie with the breathe of his mouthe, and shall destroye with the brightnesse of his comming.

Chris: in

Matth:

hom 34.

When thou seest that dark iniquitie hath taken holde vpon the priestes beinge placed in the highe toppe of spirituall dignities, how maie it be doubted, but that the ende of the world is at hande?

Aug: de

cinit: dei

cap: 18.

Iesus himself with his presence, shall ende that last persecutiō, which shalbe wrought by Antichriste.

Apoc. 8.

Greate Babilon is fallen, her plagues shall come in one day, deathe, and sorrowe, and hunger, and shee shall be brent with fyre.

A prophesye of Rome.

Longe totring Rome at length shall waste, in errors longe beinge thrall:

Shee shall consume, and cease to be, the head, and chiefe of all.

Here we see, by the auctoritie of Petrarcha, that Rome is the whoze of Babilon, wher-
vnto, S. Augustine: also doth agree wee see

that

of the Romishe prelacie.

that Antichriste (for so writeth Ioachimus) hath alreadie his beginning in Rome we see by the wordes of S. Hierome, that it is the purple harlatte. Next vnto this, Albertus witnesseth that in his time the prestes were thieues and murtherers, yea, & the messengers of Antichrist, neither dissenteth Cornelius Bitontinus therefro. Antoninus also avoucheth the same. For his seate therefore, what aunswere can they haue? that it is not Rome what haue they to saye? and to excuse their priestes what excuse can they bring? that they be not the ministers of Antichriste, by what meanes can they proue? touchinge his miracles: *Vim habebit in imperio, dolum in miraculis*. He shall haue (saith S. Augustine) in praef. rage in his raigne, & deceapte in his miracles. whether hee hath vsed deceipte in hys miracles, or not, let the wordes of Lyra declare, and to ioine with Lyra more witnesses reade againe what Alexander of Hales hath writen, and reade further what S. Augustine hath set forth. Concerninge Antichriste himselfe, that the Pope is hee, S. Paule doth manifestly declare, weyge the argumente consyder their blasphemyes, peruse againe the wordes of Irenæus, ponder what Bernharde dothe saye. and here I mighte haue cause to remember the, of a booke most bohe-

D.iii. mentlye

mentlye wyrtten , by doctour Steuen Bar-
diner, againste the Bullshop of Rome, vnto
which booke doctour Boner, who nowe of
late dyed, hath made a preface, wherein hee
calleth the Bullshop of Rome, an vsuper, a
wicked man, an Antichrist. Last of all, and
of þe fall of that beast Prymacius doth wyrtte
very well. S. Paule hath wyrtten best of all:
Chrysostome wyrteth not amysse: saine Au-
gustyne dyd wyrtte ryghte trewe. Therefore
vnto vs, that beleue these testimonyes,
God hath sente hys Gospell to oure com-
forte, hys trueth to oure edefyenge, hys
woorde to be a lighte vnto our wordes, & to
bee a pathe vnto oure woorkes: but of the
contrarye parte, of them which haue eyes, &
yet will not see, wee may saye, as it is sayde,

2. the. 2. *Mittet illis deus operationem erroris, ut credant mendacio.* God shall sende vnto them the
operaciõ of errorrs, that they may beleue
Idem. lyeng. Yea, and as it is further said: *seducen-
tur eis signis & prodigijs, qui seduci merebantur
pro eo quod dilectionem veritatis non receperunt,
ut salui fierent:* They shall bee sednced with
those signes & wonders, who deserued to
be beguiled, because they haue not recea-
ued the truth, that thereby they mighte be
saued. what decept was it, to haue fleshe to
appeare in the sacramente: what follye was
it

of the Romishe Prelatie.

it, for men to be seduced thereby: these things
 and the lyke, dyd the Priestes by moste
 wicked meanes bring to passe, the priestes I
 saye, of whom S. Hierome wyrteth in thys
 wise: *Per dulces sermones, & benedictiones de-*
cupiunt corda innocentium: & qui inique agunt, be-
nedicuntur ab eis: adulanturq; peccatoribus, dū-
modo diuites sint. By flatteringe speach, and
 vaine blessinges, they deceaue the hartes
 of the innocentes: who doe yuell, those
 they blesse: and they flatter synners to the
 intente they maie bee riche. If wee ex-
 amyne the estate of the Scribes, & pharises,
 wee shall finde no greater abuses in them,
 then in these: if wee consyder the Priestes
 of Isis, and Serapis, wee shall fynde these
 and they in all thinges to agree, for, the prie-
 stes of Isis dyd haue theyr headdes, and so
 dyd these. the Priestes of Serapis dyd haue
 them selues, and what dyd these? thys
 they dyd agaynst the expresse commaunde-
 ment, which is: *caput autem suum non radent,*
 But their heade shall they not haue, wee
 see, (and therefore what neede wee to reade
 anye further?) the abuses that hathe bene,
 and wee see that thys is the tyme, whereof
 Chrysostome spake thus: *ad nullam rem in Mat:*
fugient, nisi ad scripturas: alioqui incident in
abominationem, desolationis: Then will they

In ma-
 lach.

cap: 2.

ezehil.

cap. 44.

The hatefull Hypocrisie

flyed to nothings, but vnto the scriptures, otherwise they shall fall into the abomination of desolation, that is (as he sayth) In-
to hercse, neyther can I forgette the woordes of Gregorie, (who making mencion of the greate troubles, and persecution, whiche the people of Christe shall suffer) declarethe the end, and the estate wherin they shall be. His woordes be these: *Ecclesia post eosdem dies, quibus de primitur, tamē circa finem mundi, grandi predicationis virtute, roborabitur*: The church after those dayes, wherin she is persecuted, shall yet at length aboute the end of the worlde, bee strengthened with the greate power of preching. what playner words can be then these, to touche this oure tyme? let papists nodde, let enemies denise, let men practise, let the people muse, and yet, mangre all the malice of Satan. The trueth is greate, and preuayleth. As for the note of hercse, wherewith the aduersaries daylye accuse vs, for myne own parte, with s. Paule I say: This I confesse vnto the, that after that waye, whiche they call hercse, so worship I the God of my fathers, beleuing all thinges, which are written in the lawe, & the prophetes, and haue hoape towardes God, that the same resurrectiō of the dead. (whiche they them selues looke for also) shall be

Greg: in
Job.

3. esd. 4.

Act. 24.

of the Romishe prelacie,
shalbe both of iuste & vniust, & therfore stu-
die I, to haue alway a cleere cōscience to-
warde God, and towarde man also. From
this beliefe, let vs praye, that wee maye ne-
uer starte, and let vs put awaye all worldly
respectes: for, if we be banished, *Domini est*
terra, the earthe is the Lordes: if we bee sa-
wen a sunder, we haue Esaye to our gnyde:
if wee be throwen into the seas, let Jonas
be our example: Yf we be cast into the Lyons
denne, then let Daniel comme to our reme-
brance: if wee be stoaned to death, let Steuē
be thought vpon: if we loase all our Goods,
let vs then call this to our minde, naked we
camme into this worlde, and naked we shall
goe hence. to bee bryefe, if wee bee spytte at,
buffeted, mocked, scourged, wounded, reuy-
led, & put to deth, then let Christ be our Cap-
taine, he went before, let vs take his crosse,
and followe him: whiche thinge if wee doe
vnfaynedly, then in this world we shall ha-
ue quiete consciences, & in the world to come
wee shall lyue withe Christe, vnto whom,
with the father, and the holye Ghost
be all honour, glorie, prayse,
and dominion, now and
euerlastinglye.

Amen.

A vewe of certaine rebel- **lions, and of their endes.**

In the yeare of our lord god. 1088. one
Odo bushop of Bayon, the Earle of
Northumberlande and others rebelled a-
gainste w. Rufus Kinge of Englande, but
they were discomfited.

In the yeare. 1380. one John wall a priest
was the auctoz of a rebellion, & this spreade
very farre, so that the Kinge, Richarde the
seconde was in greate daunger, but the re-
belles came to confusion.

In the yere. 1466. a rebellion began wher
in the king, Edward the fourth, was banis-
shed & that by his own subiectes, but in the
ende God restored him vnto his kingdome,
and all his enemies were discomfited.

In the yeare of our lord. 1486. a rebellion
was begonne, wherin King Henrie the sea-
uenth stode in great distresse, but at length,
the rebelles were executed.

In this time also one sir Simond a wielie
prieste, was the authour of a commocion,
but in thende he was taken, and hys enter-
prise came to naught.

In the yeare. 1496, a rebellion beganne in
Cornewall, and they rebelles did so preuaile
that they came to blacke heathe, and there
gaue

gaue a fiede, but God ouerthrew them, and gaue vnto the king the victorie.

In the yeare. 1535. an insurrection began at Lynconshire, by the meanes of Abbattes, and priestes but they prospered not.

In the yeare. 1540. a new rebellion began in yorkeeshire, stirred vp by certaine priestes and gentlemen, but theyr ende was according vnto their treason.

As for the time of late memorie, howe rebelles haue spedde therein, wee can well ynoughe rememner, therefore for feare of the lyke ende, and to auoyde the plague of God: Submitte your selues vnto all ordinance of manne, for the Lordes sake, Whether it bee vnto the Kynge, as vnto the chiefe heade, or elles vnto rulers, as vnto them that are sent of hym. And when the chiefe shepeharde shall appeare, you shall receaue an incorruptible crowne of

2. pet. 2.

Idem. 5.

glory. Otherwyle, in this worlde a myserable death remayneth for you, and in the worlde to come death euerlasting.



IGNATIVS IN
epistola ad Hero-
nem.

Euerye one that sayeth other-
wyse then is set furth, althou-
ghe he seme to bee worthye of
credite, althoughe he fast, al-
thoughe he kepe his virginitie,
althoughe he worke wonders,
althoughe he Prophesie, yet
take him to bee a Wolfe a-
monge the floacke of
shiepe, sekinge to de-
stroye them.

(∴)

If there be anye faulte in the
Printing, the gentle Reader
will beare with mee, for, mine
absence at the correcttinge of
somme leases may excuse it.

Printed at London in
the year 1611
by Iohn Iohnson
Printer to the Kings Most Excellent
Majestie



Imprinted at London in
Paules Churchyarde, at the
signe of the *Lucrece*, by
Thomas Purfoote.

